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PART I

Something about the Barn, about Work. About the atmosphere that has to be created which is not there, as yet, ~~at the~~ it's beginning. How does one Work at the Barn? What is it that one does? You can say in a general way, of course, that each person Works on himself. But what does one do actually, ~~when you are Working~~ in that on yourself? You are busy ~~on~~ certain things, whatever the activity is, and you see someone else also working: hammering, sawing, weaving, whatever they may do. Do they remind you? Do you remind them? And ~~then~~ when you say: I Work. What do you really mean: Are you at that moment when you say "I Work". What is saying, again "I" and what is working, of course, your body is working. But we don't mean that, we mean, something in me is at Work on me, or becomes present to me. And when I say it, I formulate it already so it becomes subjective. Because I say "I Work". I cannot just feel it, because I feel, when I feel it, I feel I have to say something about it to assure myself. My feeling is, as yet, not strong enough to know, for sure, it always has to be confirmed with a little intellectuality.

And so you are walking around and seeing people, and do you remember, then, an aim? Do you see yourself in that framework of the barn as belonging there and does the barn speak to you? And can you really hear when someone else is making a noise? How much are you affected by the other people? Again and again this impression that you want to create. Are you free from other people? Do you really think that you are by yourself?

And still, that you are with others; that there is a relationship in yourself between what you are doing in the periphery, with your outside world, that is, the world in which you saw, and something inside that is your spirituality? Is there at that moment when you say 'I Work', I wish to Work?' Here's the Barn, I ought to Work.'

I'm talking about the difference between that what you are saying and that what you actually experience. Is there, during the time that you are there, and you're reminded, by other people and by the Barn, by the atmosphere, by the reason, you think about the purpose, you realize that you came there for a very definite reason, and perhaps during the day you happen to think about it. And do you really think about that, or what? How much time do you give it? And, in that time, do you lose yourself? As becoming then timeless? As if something starts to exist while your body is still subject to time and keeps on sawing or hammering. Or do you have to stand quiet, sit, come to yourself. Again start, lose it, start, again, work, again, lose it. Thinking about Work, thinking about other people, all the time thinking, feeling, that it is good, how marvelous there is a Barn, here I am, am I Working?

And the Barn is a very special kind of a place in life. It is singled out and it has a very definite meaning because that is what we attach to it. So, it is separate from ordinary life, and perhaps more conducive to be reminded of Work. If you know what Work will means, then perhaps the Barn can help you to remind you. And my question is only, does it? How much is there in a person, saying, just saying things? Without any experience which takes you up. The characteristic of that kind

of experience is that you don't exist, that there is something that takes you up so completely that that what is your ordinary life, in all the three functions are at that time united in one, and that one, either can be called your "I", or it is at the disposal of an "I" which you have been trying to form while you did Work on yourself.

I'm talking about such moments. Not about here and there, a little bit of this and that. For me it is lip-service, for me it means that I have to be reminded all the time of observing myself, my body, maybe also some other functions, gradually. But where is it that I call my being, and where I, every once in a while, would want to live? And that I can touch, at such a time, when I'm really open enough, and then yield, I call it, to eternity. That then, something actually takes place. That at that time, I say, you lose yourself. You're not there, that is, your ordinary you is not there. There is no thought, no feeling, nothing, but there is existence. How often have you had it? Practically never, this you must admit. One doesn't give it a time. You don't really believe it. Sometimes you have fear. Sometimes you think you are already awake, or at least a little bit conscious.

Why do I say this? Because at the Barn there is a possibility for people, really to put their best foot forward. That is regarding Work, and their desire to Work. At the Barn, you have a real opportunity which you don't have, so easily, in ordinary life. That, I think, can be assumed; it also can be proven by yourself, based on your own experiences.

But now, what happens in ordinary life? It is not the Barn. There are no friends, no people with a similar kind of a purpose. In ordinary life you are alone. You are by yourself, with a

world around you which is not interested in objectivity. And you make attempts, at times, I'm sure, I'm quite certain that you do that. And you have one, (a little?) moment, and then you have to report on it. And instead of having a real experience about which you cannot talk, you start to talk, as if to impress someone else, or to make yourself believe that you actually were conscious. It goes even further, that you say, yes, and I play the role, and I was this and I was that.

Where is the honesty of Work? I accuse now every person who is a leader. It becomes extremely important for me to see this, to study it and to see if it is right. It was not very easy for me to make a decision to give up Group II, and to let it go into the hands of a few others. And I know that I have to be extremely careful of not being too critical, so that what I say must be based on the real necessity of saying it, so that they will not go astray. And that by means of such tapes, which I do get, and when I listen, how important it is for you as leaders and those who are being led, to get it straight. What is Work, and what do we mean by the introduction of objectivity, or a consciousness of man, or, of course, impartiality. And of course, the moment, and then, of course, participation. As a step towards the world again, but this time armed with a consciousness and a conscience. And gradually the enlarging of your world, so that you become an individual, and no longer a personality. But such slow process, and, therefore, how accurate it must be, and how often must you, those who listen to those who teach, question--"Is this Work? Do I get it correct?"

That I think is your task, It's the task of those who are

leaders of small groups. It's absolutely necessary that they are checked. When there is no tape, of course, I cannot say anything at all. Because all I hear is: We had a good meeting. How do I know? You talk sometimes such nonsense under the guise of so-called Work. And then I say: Why shouldn't I continue by telling you little principles of what is involved, so that at least you will know. It doesn't mean that you can do it. But at least, you've been told. OBJECTIVE SCIENCE.

It is very difficult for me to make a decision between how should I spend my time, at the barn, and answer some other tapes, and perhaps even write. Or telephone, correspondence; or spend the time in New York and have a Group II and have a Group III. And the tendency on my part is to forget about all meetings. I wish to God I could. After having this kind of discussion, time and time again over many years now, with all the various tapes to show. We have not been idle, that I know. And I say, isn't it enough? What else do you all want? It applies as much to what we talk about as it applies to music. Haven't you heard enough? Why do I play? For exercise? No. To hear for myself certain things repeated that I already have done, hundreds of times? Where I know where a note is and how it sounds, before I strike it, or a chord, or a pedal, or all the different combinations of rhythms.

Why do I do it? Why do I sit there? Why do you come here? What is your purpose in life? This is all the time the question that I have to ask. You, I will ask it myself. I always ask it myself. What am I doing, and why, why spend the time?

for this or that? I go to Boston, and then a little question comes up that has to be decided, and where is the energy that has gone into helping to form that group? So little. Why is it that people remain so closed up? What is the matter? Why can't you let your heart flow out every once in a while, towards someone. I say your heart, not your sex. Your real feeling, consideration of someone whom you want to help because you're sick. All of you are sick and you have to learn how to get well, how to use what is given or what is available, so that you can be open, so that you can be free from me.

I don't want to be, all the time, in a position of a little father who holds you by the hand and then allows you to cry. I don't want it. You've got to learn to stand on your own feet; but you've ~~got~~ have to do it in such a way that it is useful, so that when you ~~are~~ actually are walking, that you know that is the kind of walk belonging to work on yourself. That's the kind of walk in the direction which will lead to freedom, that then when you are actually working that it will do you some good, and that you will derive from it something that can be more useful to you. Maybe already in this life, maybe later, maybe your soul, maybe...that God can see it, so that you approach Him, with hesitation, of course. After all, Work is something that belongs to a higher sphere, of esoteric knowledge, and emotion; esoteric emotion and esoteric behavior after some time. And there's the barn, and again I say, do you use it? How you come, how you leave, transferring more and more a little talk. ~~and then~~ AGAIN you can ask me why do I talk. Because then you start

to depend on it, and then it's no good. And if I don't say anything it's no good either, because you lose the thread. I know these things by experience; I know how difficult it is. Many years sometimes are necessary to drive it home what is really involved in this, this Ashiata Shiemash business. This terror of what we are and out of which we wish to grow.

And we accumulate more and more of these kind of activities, so as to give a chance for everyone to see that this and that and that, all belong together as an attempt for oneself to be strong when it is necessary and to dare to say no when you know it must be no. And not to give in and not to yield, either with your body or your feeling, or your mind. But that something is there as firm as a rock, and on that you can stand then and look when you are at the barn and you see the little country, and the trees and the slopes of the hills and you're there. Are you then at one with infinity, in tune with the Infinite? I don't know if you know that book. To tune in, to be in accord with it-not like an ordinary little bit of a tuning fork, but a real one, a real tuning fork only made up of emotional cells, only made up of vibrations. No tuning fork even that you can touch, but it is struck by the atmosphere which is around the earth and has a current, again, of which you do not know, because you can't see it and sometimes you cannot even touch it, but you know it is there, like magnetism, at times, you know it is there. Why does a piece of iron move towards a magnet. And what is there as you see it move in between it? And something must be there, as a force, and you don't see the force.

This is what I mean by this kind of a tuning fork, which is then struck and in you vibrates, and for one moment, you remain quiet in the midst of the barn and you remain quiet in the midst of ordinary life, and you remain quiet in the midst of everybody sitting anywhere, wherever it is for you to be quiet. And then not to talk, and hardly daring to breathe. Those are moments of Work. You make yourself, then, in relation to that what you were as a child, what you will be again when you die. That kind of freedom which in the beginning was pure and then got spoiled and you Work now to clean it, to purify it. The barn can help, but you must be there. That is, you have to be present to yourself and with that you come. I hope you pray every once in a while, that you really commune in some way or other with that what is your conscience. When you are by yourself, when you needn't be ashamed. When you can say certain things that no one has to hear, for yourself. And then formulate very simply "I have a body", "I am". Again that you wait and then you know, and then, you Work.

To all your attempts, but mostly to your honesty.

(Toast)

PART II

I hope that we will be able to do many things at the barn. You know, the idea ~~why there~~, of course, as work has to take form in different directions. So, that a man is not dependent on the barn, ultimately, it's a preparation for life. I don't know how you will grow up, I don't know what your ambitions are, really. I see you, once in a while, then I look at your behavior, and I see certain things, characteristics, unconscious forms of be-

havior of course, which indicate a certain way of wanting to live in a certain way, a certain attachment to certain things, quite noticeable. One knows, almost, how a person will react, One gradually gets a little bit of knowledge and I see you, all. And I say now they're interested in Work, aren't they, they come here. And there are new people, and some older people, new--full of enthusiasm, older people, a little stuffy. But it can't be helped, all kinds of people under the sun, all of them, as far as we know, interested in something that has to do with reality, real life. And a desire to grow up. And again, to grow up to what? You young, married, children. A little older, profession, some work that you like, maybe a little money, maybe a house, two cars in the garage, five chickens in the pot, whatever it is that is your aim. I talked once about heritage—what will you leave behind? What is it that you make now that can even be left behind? What are you doing, the whole day long? Aside from your profession, which, of course, takes some time. There should be in a hollow cheek, with your tongue in your cheek. With that what you, ... it doesn't matter, you go, you spend some time, and you sit, sure, you're tired, so what? It's not your life, it's on the periphery. With your friends, you sit and talk. About what? Not much, just to pass the time. We had a farmer that used to say "Good morning, not that I give a damn, but just to start the conversation". That's about the interest we have, in each other, And then comes a statement from Gurdjieff: What is needed is to be able to endure the manifestations of someone else. And I will look at it and say:

Jesus Christ, what does he really mean?

Because, you see, the endurance is not that you can stand them, that you can turn away, that it doesn't make much difference to you. That is a form of endurance--it doesn't matter a ah, what's there afterwards, tomorrow it'll be gone, I can endure it for a little while. So and so pretty soon, you have to make the train anyhow, so I endure his presence. Enduring is very passive, that is, you set up a certain mechanism against that what is obnoxious, and you try to get along, and you don't mind it too much because you know it's not going to last. And even if you are at an office and someone is obnoxious, and you cannot endure that, you endure it as long as is necessary. You much rather see a person like that going, instead of coming, but while he's there you look perfunctorily. And you say yes and no.

This is not the kind of endurance Gurdjieff talks about. Endurance means the opposite. That something takes place in you, not as a protection against the outside, but as an attitude towards the outside. That is endurance. That is, that that what you experience as being received from someone, which in ordinary life you don't like, you change over into a different kind of form of energy. That energy is the love of mankind and that is the meaning of the endurance, so that instead of just enduring, you care.

I bring this up so often, because I think we fail. We're busy. We're busy working on oneself, on myself. And so I go through the day and I see this and that and it reminds me, I work on myself. I walk two steps, I have worked on myself

during that time, I'm awake, I fall asleep, I remember, I meet someone again, and somehow or other, I remember, Gurdjieff, all of a suddentthere he is, yes, that's right, endurance, oh yes, Work, wake up, Work, Work, Work, ~~all right~~ I know.

How much during the day, be honest, for yourself, what is now the difference between now and a year ago. Where are you now, where do you expect to go. This is what I mean by your growth, by your future, by your aim. What you want to be, not how much money you ~~can~~ will make. Automatically you will grow up, if you just leave it to Mother Nature and you feed yourself a little bit, you'll grow up. After some time your feelings also will adjust ~~themselves~~ itself to the general world, whatever is needed. And you can feel a little bit and you can think a little bit. And there you are as a human being, maybe, I've said it before, with your name in the papers ~~once in awhile~~ once in awhile a photograph, or something, or ~~something.~~ And then something goes haywire, in your brain. And you lose interest. Because after all you cannot repeat all the time the same damn thing over and over and over again. Where is your life, at that moment? You don't know which way to turn. You go left, you go right. It doesn't amount to very much. It's the same. After a little while you come back to the same thing. You run around in circles; your head runs around in circles. And your feeling practically doesn't ~~know~~ move. Between two little points, a little like and a little dislike, that's all. No emotion, really not. I'm talking about your interest. You hear a little bit about so-and-so; you read one page of a book, it doesn't penetrate. Not as yet enough.

Children, I'm not accusing you. I'm only telling you you're

half dead. Still half dead. ~~And~~ That there's a great deal of the world that could be open for you, if you only insisted that you do something about it. And that you really tried to Work and not just a little bit here and there and so forth, and it's probably because you've never learned it, to attempt really to be honest, to do something wholeheartedly, to do it as well as you can, to do it at the exclusion of certain things that you would like to do or prefer.

Ask yourself. How do you go to bed.? How do you get up.? At what time.? Are you lazy.? All the different vices. All the ~~non~~ different sensical things. And here I sit and I talk also nonsense. Nonsense for you if you don't understand it. And does it make sense? Then it's all right. But then you have to , have to use it, you know, there is an obligation ~~if~~ if you want to — if you say yes, that's not just it, that's only the beginning. That's opening up, you still have to eat. If you say yes, otherwise, for God's sake, don't say yes. Just let me talk, consider me a ~~bit of a~~ little foolish ~~So~~ senile ~~now~~ maybe already you know, you cannot help it, after all a person gets a little old, and ~~...~~ so on a soon uh, uh— there he is talking too much, again, and again too much, and for what, for what? To wake you up? Why is my interest so that I want to wake you up — because you belong to humanity. You're a ~~rather~~ very small segment of humanity, but you have potentialities and some of you know it. At least you're attracted to it, ~~And~~ you hope that some day, that you'll actually be alive enough. And why do I bother? Because with you, we grow, and without you, I stay too, below. Because you are part

of what I am part of. And the more that totality can grow, the better it is also for me. Because I am very selfish about my life. I don't like to [illegible] be bound. I don't like to see people who are bound because they bind me. They arouse my sympathy and I say, "poor people." You ought to do something.

The fifth rule of objective morality is extremely difficult because one suffers so much. Because it goes on and on, there in front of your eyes. All the poverty, all the nonsense, all the so-called enjoyment, amusing themselves, sitting, drinking, sipping little (?) glasses of tea or a bit of liquor and all the other things. And you know them all, and you know it better than I do. And I talk about that kind of superficiality. And it is not that you can get rid of it immediately. But you have to have an honest desire that somehow or other you believe, in the first place, you can get rid of it; in the second place, that you will take steps in that direction, and that you really wish to do something for yourself, for your growth only. To get rid of all the, I call it still, nonsense, stupidities, of attachments that don't last very much.

Don't spend too much time on such things where you know already it is useless. How can you face God when you must say that all that energy went down the gutter, and I'm sorry because I didn't know, I was ignorant, I wanted to stay naive, I don't want to be a man of the world. I want to withdraw so that I can make beautiful things, by myself. With books I can write

convincing humanity that life is worthwhile; I, in my ivory tower, sit and play my piano.

That's not a man. And where do we get the manliness. And again, you see, you will think that I preach. And you'll think it is such foolishness that I use that kind of language, or sometimes that kind of a tonation, or the flexibility of a voice, as if I want to convince you. And that, of course, is not really what I wish. I just want to tell you that the world is tremendously rich, and that I would like you to see it. All you have to do is open your eyes and then see it. It is difficult to reach it because of your bondage, human bondage. But you have to be free some day, and you have to work some day. And you have to get rid of nervousness, some day. And you have to know what it is to be quiet, some day. And you have to know that's your control of that what is not needed, your feelings, or your movements or your ordinary thought-processes, chaotic and associative, much of it is waste of energy.

I say, grow up to that fact. That kind of an indulgence is like a child with candy, their stomach gets so soon overfed. And perhaps there it reacts. If you eat too much, you get sick. But we get sick and we don't know it. We are exposed to all the kind of thing, so-called, beautiful, progress. I've said something about it before. Of all the different things that you want to buy, to get money out of your pocket, clever advertising, convincing.

What do we want with the Barn? What do we want to do? What can be the good of it? What is it that can take place in you,

that you can use it, to acquire a dexterity maybe. To learn a few things; how to ~~have~~ hoe a garden; how to hold a saw straight; how to learn something about electricity, to be able to connect this and that; plumbing; electronics; pottery; cooking; really cleaning up. All kinds of good physical work, which will engage you, if you wish. Which will require energy, so that you can get a little tired, it's nothing, nothing at all, to get tired. It's very good for that lazy body to be something — to do something different, instead of sitting all the time, maybe you're forced to sit during the day, you have to earn money. All of that I know.

But what do you put against it, to give for yourself a balance, to become really much more of an all-around person? Not that you have to have superficial interest in everything and that you ought to have an opinion about it. Let it alone for a lot of things. Many things you cannot do. Many more things that you would like to do that you never will be able to do. But that what you do, do that right.

You see, we have a little store in Warwick. We'll have electronic machinery. We will convince the public that they need beautiful cabinets in which to put a radio and a loudspeaker, in the hole, beautiful music, tone unequalled; you cannot buy it anywhere. Not even the ordinary firms don't know. But we know. We can sell you the bill of goods. How much? Ah, so little. Look, such cabinets we make, and that tone, isn't it dandy. That's the store, and that we will do. And we will have pottery, tasteful, if we can, artistic, but correct and right.

Cabinets to make and do, really something that is worthwhile, so that your hands ~~can~~ get a little bit used to that kind of work. Maybe, it will be a stronger hand. I said the other day, your right hand ~~is~~ has still potentiality, even if it's a little bit more developed than the left.

And where are the potentialities? In the line of fate? Where it stops? Or exactly at that point where it begins? That's the way a man should look at his hands, of how to develop himself. He should look at his astrology. Just there, where he thinks that all things are determined, with all the planets in the proper houses. Then it starts. With that under your foot, so that you know a little bit about yourself. ~~So that~~ And then you start climbing away from that horoscope. With whatever material you have. What is the difference if you're born under Sagittarius or Scorpio? When there is an aim, ~~they~~ then you can leave that alone, although you may have difficulty in expressing ~~it~~ an aim. And sometimes it may be very difficult to make the other understand how you mean it.

~~So~~ But still one works that way, the vertical line, up, not always crawling on the floor. Get up. Stand up. Stretch out. Walk. Slowly. But walk. Until you finally know that there is some kind of a rhythm that you have established. And that rhythm, strangely enough, will fit in to the general music which is being played at the present time over the air, for which you have, as yet, no radio to receive it. But you have to build in ~~a little~~ something like a receiving apparatus. Maybe a little electronically in the beginning; afterwards, based on the rates of vibrations which you don't know as yet, but you

will learn, because you have a desire to find out what is for sale in this world.

What is needed is to get rid of yourself. To get rid of your God-damned self-love, your vanities, to feel sorry for yourself because you cannot do this and you cannot do that. And oh, poor this and that. And it rains and [redacted] I cannot be employed, because the farmer, he has a hell of a time and I cannot ~~go~~ work. Sure, of course, you cannot work. Well at least you cannot work then. Wearing out shoe leather, ~~leather,~~ clever maybe a little bit. When you haven't got it in your head, you have to have it in your feelings. But you have to have something.

I hope you wake up in the morning, tomorrow morning, with the determination for yourself, that tomorrow is going to be an exceptional day. As if for all of us that will be a spiritual birthday, if you know what I mean by that. And maybe you don't because you don't know enough about numerology. But you see I study a little bit of these kind of things every once in a while. And a spiritual birthday is that what you are which at that time communes with that what exists and towards which you wish to go. And you make a resolution during that time, in the presence of someone, you might call it, those who tell you about this kind of science. And then you make a promise in their presence, and that witness will help you and seal it, whatever your honest desire, promise, and real vow could be. If this is what you can do tomorrow, you can do it again and again, but at least do it tomorrow, ~~morning~~. And really get up,

out of breath, with expectations tomorrow is going to be different.

You never know, you know. You ~~never~~ NEVER know ~~what it is~~ WHERE IS IT, ~~this~~ miracle, that kind of miracle that is being formed during the night when you're asleep. And the "I" is not asleep And God is never asleep because he is the antithesis of sleep. And you wake up and your first word, what will it be? Select it tonight. The loveliest word that you ever would let go and flow over your lips. The loveliest word, think well what it will be, the kind, how you will say it. You fall asleep with that in your mind; you wake up with that in your mouth, on your lips. And if you can, and you remember, say it aloud. That establishes your emotional level for the day. Because that what you wish to say is the most beautiful word you know.

Have a good day tomorrow.

(Toast.)

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